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question and bring the water home, when without such trouble, the same, and even a much better, result can be obtained by using the water where it is found.

The Isneg wash their hands before meals, or, to speak correctly, dip one of their hands in water with a semblance of washing it: they occasionally tell their offspring to do the same.

In order to satisfy the wants of nature, they always retire far away from the presence of other human beings lest they offend the latters' sense of smell: an Isneg resents nothing more than the disregard of this elementary courtesy, and children receive a severe scolding and sometimes a sound thrashing, if they fail to imitate their elders in this respect. Special closets for the purpose were entirely unknown here until Government officials introduced them by force: there is no lack of space in Apayaw.

Isneg women sweep the house, not only daily, but whenever there is a reason for doing so, and they clean the yard very often. Small girls are regularly told to help their mother or their elder sisters, and sometimes to do the sweeping in their stead, so that they also may learn how to perform the duties of a good housewife.

Let us now pass to the noble sport of *bisndg*. *Bisndg* is very popular all over the northern part of the Mountain Province, while Ibaloy and Kankanay seem not even to know it. Among the Isneg, not only boys and young men, but also men of mature age, frequently indulge in it; nay, at stated times, adults take part in it as in a kind of religious rite or ceremony; but more of this later. Isneg youngsters usually practice *bisndg* in imitation of their elders, merely as a kind of play, whenever it takes their fancy to do so. Although this sport is not formally taught, older people often urge boys to take part in it, and they rarely fail to break out into vociferous applause, whenever one of the young braves has performed his part befittingly, in this way encouraging the whole group to do better and better.

Bisndg certainly inures the partakers to hardship and develops their bodily strength, although, to use a minimum of words, one might say that it merely consists in slapping one another's thigh. But such a statement is all too simple; in reality the sport is much more complicated. There must be at least two men in order to play *bisndg* (Figures 1 and 2), and strictly speaking, two men are sufficient: the one who slaps, whom I shall call the agent for short, and the one who is slapped, the patient.

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And first the patient (*mogtdn*). This man takes a sitting posture, in the case of the Isneg mostly on the ground or on the floor, and extends both legs in such a way as to expose the vastus externus of the quadriceps extensor muscle of one of his thighs. Sometimes the exposed leg is slightly bent at the knee, in order to obtain a uniformly even surface. Lest the leg in question be moved from its position or the muscle relax through trembling, the patient usually thrusts one of his hands (the left, in case he presents the right thigh to be slapped) between the two legs and sustains the exposed thigh from beneath.

FIG. 1. THE *Bimá'ŋ* GAME

When everything is ready, the other man, the agent (*maŋná*) prepares himself to strike a blow on the exposed muscle with the flat of his hand. This preparation is very elaborate: the agent starts from a place at some distance from the patient and approaches, retreats and approaches again several times in succession, every time contorting his body in every possible way, and swinging his arms, especially the one that has to strike the blow, to and fro, up and down, as if he was going to strike a score of enemies. When coming near his opponent, he occasionally pats the exposed muscle with just a slight

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blow, as if to prepare both that muscle and his own hand for the final blow. The more abundant and gracious the contortions of the agent, the more his performance will be admired by the bystanders. All the while, of course, the patient follows the movements of his opponent with anxious eyes, and as soon as the latter has struck his

FIG. 2. THE *Magtá'n* IN THE *Bisal'g* GAME

blow, provided it was well done, patient and lookers-on alike examine the skin of the slapped thigh to see if it has been cracked. This is far from being a rare occurrence, and occasionally blood may be seen spurting from the cracks. The best blows are those that are given with a short dry slap and that resound with a clear clapping noise.

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524 After this the patient takes his turn in playing the rôle of agent,
•865 and all excitement, and perhaps filled with a spirit of revenge, he will try to elicit even more applause than his predecessor by the gracefulness and abundance of his contortions, and by the keenness of his final blow. Sometimes both men repeat the performance once and again, and even several times in succession; but the general rule is one slap to each individual.

All the time some of the bystanders are challenging one another to a similar combat and as soon as the two customary blows have been struck, or in case the same two men played the *bisndg* several times in succession, as soon as these are tired or otherwise stop slapping one another, the next pair takes to the platform.

B. MENTAL EDUCATION

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868 least we meet with a kind of formal training. To make the matter very simple. I shall begin by mentioning the fact that the Isneg have no system of writing, and there is consequently no room for teaching anything concerned with either reading or writing; and, whereas there are no recognized hereditary chiefs among them, all children are practically on the same level. But all of them have to learn the spoken language of the people, and without the help of someone to teach them, most youngsters would remain ignorant of a good many terms that every decent Isneg should know. Moreover such knowledge has to be imparted to them at the earliest opportunity.

868 Here the mother, without being recognized specifically as a teacher,
855 takes upon herself to instruct her child as soon as it begins to be able to talk. She tells it the names of articles of furniture, animals, trees, and whatever comes in their way. This is done formally, but not systematically. I mean that the mother really teaches her child, but she does this only on the occasion of meeting the object whose name she wishes her baby to know. The father also does not fail to teach his boys, who have attained the age at which they leave the usual company of their mother and follow their male parent, the names of some objects of which they might still be ignorant, for instance the names of constellations, and more especially the names of places, brooks, etc., which they meet on their way while travelling. Even in the case of small children of both sexes, the father gladly plays the instructor, whenever there is some occasion to do so, although as a rule the mother is supposed to impart most of that kind of training